All skins which are to be cut into straps are prepared in this way. 281
An entire ox or oryx skin is cut into one long strip starting at the edge 283
and going in an increasingly narrow spiral (//hari·, vb.). Further preparation varies depending on whether the straps are for packs or for oxen.

[236] a) The pack strap, !ga/e!haũ/b, must be flat, so that it lies 281
properly on the beast of burden and does not chafe by rolling. There- 492
fore, in contrast to the ox straps, it is not twisted. [Picture. Net Bag Knotted from Skin Strips. 1/7 Natural Size.] Because the irregular outer contour of the skin, the raw strap is cracked in many places and has corners that splay outwards. It takes a whole day to snip away the irregularities and stretch the twisted parts smooth. The finished strap is about 2 1/2 centimeters wide. The scraps are made into hobbles [Spannfesseln] or nose straps for the oxen that are ridden.

b) For making ox straps (forehead straps for tying up oxen), the spiral strips that are cut wet from the stinking skin are hung up on an overhanging branch of a strong tree as shown in the illustration and weighted down. A piece of wood the size of a man's leg and bent like a knee is fastened with straps to a large heavy stone. The turning stick is placed between the wood and the stone. The man goes round and round like a donkey around a tread mill, until the long strips of skin that hang down loosely next each other are shortened to a firmly twisted rope. [Picture. Twisting the Ox Straps]. Then the man pulls out the stick, lets the overwound rope unwind and then twists it again in the opposite direction. From time to time the [237] rope is rubbed with fat. This work is continued for 4 to 5 days and by then the strap is round, firm and pliant. It is then divided up into individual ox straps. Whether this method of preparing leather was original with the Hottentots or whether they borrowed it, seems to be uncertain. I saw [111] Boers as well as Bechuans (in Kanya) preparing leather ox straps in the same way.

c) Straps for sewing shoes (!ã·gu) are made preferably from the 281
skins of the steinbok, whips, sa/migu, are woven from goat leather, 283
probably following the example of the Boers. The kudu bull supplies 492
the best material for the whip end. The genuine sjambok, !na/ba·b is cut from hippopotamus skin.

d) Women and girls make their front apron (here specially called 294
/a·bib) in the following way. [Picture. Apron Front of the Girls. 1/4 natural size.] A red-brown [illegible] is cut from a [illegible] skin.

"One has tried to connect the word /a·bib, n. e.g. 196
a woman's front apron with various word stems.

Under normal rainfall conditions these wanderings to the pastures (khabu-, v.) are regulated as to timing and goal by years of experience. During droughts, finding pasturage is more difficult and more urgent and more families than usual prepare for wandering. We know enough cases when the entire tribe has left its dwelling place. For an extensive journey, the hut is taken down and packed with poles, mats and household goods on oxen. The well-to-do Hottentot owns an ox wagon, of that well-known heavy kind, of 10 to 22 span, which the Boers introduced into South Africa. Before that time, the wandering Hottentot is supposed to have made a bed of strong branches on which he packed his reed mats, skins and household goods, harnessed oxen in front of it which then dragged the whole affair as if it were a sled. Just as the wagons supplanted pack-oxen, so have horses nearly supplanted oxen in Namaland as mounts. Nevertheless one still sees oxen [254] whose nostrils are pierced for the wooden bridle.

Thus, the Hottentot sets forth for the pastures riding and by wagon, if possible. The half-grown children have to drive the calves and smaller animals. They must drive them slowly, so that the animals can keep grazing and the lambs can keep up. Therefore it is customary for those who drive the small animals to leave early in the morning before the old people. The cattle are usually driven too quickly for them to graze properly while moving and therefore are left in the fields overnight.

Two hundred and fifty years ago the Hottentots were the wealthiest cattle owners in South Africa from the Tropic of Capricorn to the Cape of Good Hope. Van Riebeeck was a sober observer who didn't write his diary for the entertainment of the public. When he says (69) that at

69. H. C. V. Leibbrandt, Precis of the Archives of the Cape of Good Hope. Riebeeck's Journal, Part I - III, Cape Town, 1897.

times in the area of Table Mountain the land was covered with cattle as with grass, we may believe him. In the first decades of the nineteenth century herds of cattle and sheep containing many hundreds were still not unusual. At that time it seems that the Bushmen did most of the hunting. Today part of the Hottentots have sunk to the level of their despised enemies and serfs. Today the Hottentot must

1: Schultze--71A N-5 (1903-1905) 1907 FX13 Hottentot FX13
Nama

492
493

[261]

A South African ox wagon with a span of 18 oxen. The driver with the long Zweep, the leader squatting, and the oxen guard in the wagon.
[i.e., whip. – Analyst]

may pass, he finds the place where the wild animal lies dead. 224

Stalking supplies him with an unsurpassed knowledge of the way of life of the game. Although it might not seem to us to be sportsman like, still to the native hunter, to whom each bullet is of great value in the wilderness, it seems the safest to creep up on an oryx and wait quietly until it goes into the bushes after grazing to sleep away the hot noon hours. The Hottentot then follows it noiselessly and shoots the sleeping animal from close up.

Dogs are indispensible for hunting predatory animals.

Protected by the herd of cattle, the herder approaches the steinbok which is innocently grazing with the goats and the sheep and kills it with a precise stone throw (ǂno/a·s), or he corners klipspringer with his dog. The dog also performs good services in hunting oryx. Under certain conditions the dog stops it so well that the Hottentot can kill it with the assagai, his "throwing knife," //haĩ/gõab. One especially smart dog had the habit [290] of biting the cornered gemsbok in the nostrils, so that the animal could not move from the spot. The dog finally fell victim to a dying gemsbok, which it had carelessly approached, with a short motion of the neck sideways and back, the animal that was already shot down plunged a horn into its body.

b) The chase on horseback, !ha/e·s, seems to have been undertaken [492] early by the Hottentot, if the information of a native hunter, who told me that elephants were hunted in this way, is based on truth. The elephant supposedly was the pursuer, since one rider after another let the elephant chase him until the animal was so exhausted that it could be overcome.

The eland is supposed to be easy to chase.

Pursuing the ostrich on horseback is more successful than stalking [492] which is difficult even for the native because the bird is very far-sighted. [223]

A single oryx is a beautiful sight in itself, similar to a grazing stag. But no comparison with the game and landscape of our homeland, will suffice when one has had the good luck (as I did in May, 1904, south of Kubub) to see about 250 of these wonderful animals standing together, suspecting no danger, their heads deep in the grass, so sharply lighted by the evening sun that the movements of each animal could be clearly followed. Then suddenly they become aware of the riders. The uneasiness of the nearest ones spreads to the whole herd and in a few seconds the whole herd is off at a gallop and soon only a great yellow cloud of dust reveals the direction of the fleeing animals. Then one must dismount quickly and be very calm for a sure shot.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Buchmen FX10

a most desolate appearance. Verdure is entirely wanting, the numerous gullies are empty, and the low ranges of ironstone koppies which dot the plains seem to reflect the heat as from a mirror. The vegetation is composed very largely of drought-resisting thorn bushes, succulents, bulbous and tuberous plants. Grasses appear only in exceptionally wet years, while trees are usually absent, except along the dry river-courses and on the mountain slopes in the east, where the rainfall is highest. Till the early years of the nineteenth century the Great Karroo was regarded as a desert unfit for man or beast; since then well-sinking and donkey transport have bettered the conditions, and the region has gradually become occupied.

Fauna

The great variety of habitat provided by the country taken as a whole has naturally favoured the development of a varied and abundant fauna.[1] South Africa has long been renowned for the wealth of its larger forms of animal life, although with the advance of European settlement and colonization the numbers have been rapidly reduced, particularly of certain classes of big game. The native inhabitants had certainly done something to reduce the numbers and affect the distribution of the fauna, but a balance had been reached which still left the country richly stocked. The Cape was full of game when the first European settlers established themselves there 250 years ago, and in their gradual spread inland the white men found the same abundance of fine forms of animal life in each new tract of country that they entered. A few decades were enough to convert each newly-opened district from a hunter's paradise into a stock-farming country, and the increase of veld-burning carried the destruction into other zones of life. But over large parts of South Africa the face of the country itself has been little changed on the whole, and a good deal of the original fauna has survived, even on much of the enclosed land.

The mammalian fauna is, or rather was, characterized by the great abundance and variety of antelopes, the presence of such remarkable "living fossils" as the elephant, giraffe, rhinoceros, hippopotamus, and aardvark, as well as of the buffalo, zebra, and quagga, and the abundance of carnivora, large and small. During the eighteenth

[1] An excellent short account is given by Dr. E. L. Gill, "Descriptive Sketch of the Fauna of South Africa," *Official Year Book of the Union*, No. 9, pp. 31–41. Cf. also Passarge, op. cit., pp. 78–86.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

361
592

also grouped to the left of the man's hut, chief of whom are the *!gan* or servants.

342

The huts themselves (*omi*) are much superior to those of the Bushmen, and well adapted to the nomadic life of the people (Plate XIV).[1] They provide an airy shelter from the wind and the sun, are light in weight, simple in material and structure, and can easily be taken down, packed up, transported, and rebuilt. The skeleton is a frame of long light pieces of supple undressed wood. Twenty to sixty of these, according to the size of the hut, are planted vertically in holes dug into the ground in a circle of three to five yards diameter. Their upper ends are then bent inward and tied together in the centre, until the framework is complete. The whole frame thus approximates to a hemisphere, varying in height but averaging about two and a half yards. Its erection is the work of the men. Withes are now twisted round the structure, and fastened on outside. Over these are tied layers of rush mats constructed by the women from reed grass, usually *Cyperus sp.* The stalks of reed are bored through and sewn together with bark thread. The finished mats are then laid round and directly over the wooden framework. Long mats are placed edgewise on the ground and tied to the sticks, other mats are placed higher up and tied in a similar manner, and one or two additional mats form the roofing. The hut when complete is of beehive shape. It is cool in the summer, when the rushes contract in the heat and allow the air to play freely through the hut; perfectly dry in the rain, when the rushes swell and grip closely to one another; while a lining of prepared skins makes it snug and warm in the winter. When the camp is shifted, the structure is taken down; the mats are rolled up and the sticks are tied into bundles. They are then transported to the site of the next encampment on the backs of oxen, some of which are specially trained to carry packs, and are there again put together.

[462]

[492]

The main entrance to the hut is usually opposed to the direction of the prevailing wind, and on the other side is left a smaller opening. The main opening can be closed by means of a piece of rush matting just fitting into it, and attached to a cross-pole situated about three feet from the ground. This mat door can be rolled up and fastened or let down. The position of the opening is easily changed from one side to another, according to the direction of the wind, by shifting the

[1] By far the most complete description of the Hottentot hut is given by Schultze, *Aus Namaland und Kalahari*, 227–32; cf. also Kolb, op. cit., 106–8; von François, *Nama und Damara*, 118–20; Hahn, "Die Nama-Hottentotten," 306–7.

233 usual then trek away to new pasture lands. The change of residence
361 as a rule does not go very far, for the rights of neighbouring tribes have to be respected; but within the tribal lands movement is usually unrestricted.

233 The men fill their water-bags, made from the stomachs of cattle
361 or antelope, put together the last portions of veldkos and dried
484 meat, and then, with the help of their wives and children, take down their huts, roll up the mats, and tie the sticks into bundles, which
492 are all fastened with straps on the backs of pack-oxen. Other oxen
[415] bear the household possessions and utensils, others again are ridden by the women and those too weak to go on foot, and the caravan sets forth. The adolescent children drive the calves and small stock slowly before them, so that the animals can pasture by the way and the lambs keep up with them. The drivers of small stock therefore break up in the morning before their elders. The horned cattle are driven too fast on the march to feed for any length of time, and hence are turned loose when a halt is made at night. The women
[222] as they go along seek edible bulbs and berries, while the men supervise matters in general; and so they roam on till a suitable spot for the new encampment has been found. As long as sufficient water and grass are to be had, the people will remain camped in the most desolate spot imaginable; but when the need arises they will move on again. Their encampments are never permanent.

462 The principal occupation of the people is to look after their herds
512 and flocks. Even this is light, and employs only the younger members
517 of the family or the servants. The men spend most of their time in hunting or in visiting their traps and snares. When not pressed by hunger, however, they will remain about the huts, perhaps occupying themselves in the manufacture of weapons and utensils, or else is chatting to one another, with the inevitable pipe circulating among them. The women go out seeking veldkos,[1] or busy themselves at home with such domestic tasks as the weaving of mats and the working of skins. In this way the day is spent somewhat
512 leisurely. Only with the sinking of the sun and the return of the
517 herds from pasture does the camp liven up. Somewhere, perhaps, there is a feast needing to be celebrated, and dancing and music help to make it joyful; or, after the evening fire has been lit, the food prepared and eaten, the older people assemble round one of the fires to smoke and talk about the cattle or hunting, tell narratives of personal adventure, and so on, the younger men try their strength in wrestling

[1] [i.e., various wild bulbs and roots. – Analyst]

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama
Cape Hottentots

together with the pounded testicles of the new oxen.[1] A similar feast was noted among the Cape Hottentots by Jan Hartogh in 1707.[2]

The young oxen are trained to carry burdens or to be ridden. The pack-oxen are used for carrying the mats and poles of the huts, together with the few household utensils, which are bound securely on them with "riems" (long thongs of raw hide). The riding-oxen are guided by a bridle of raw hide, attached to a piece of wood or leather passed through the cartilage of the nose and serving as a bit. Instead of a saddle a sheepskin is thrown over the back of the animal and fastened by a thong drawn tight round the body. No stirrups are used, but both men and women ride the animals with ease, being accustomed to do so from childhood. "One can travel comfortably and securely in this way for a great distance and over rugged mountains," says Mrs. Hoernlé, "provided one is not in too much of a hurry." Kolb relates also that special oxen were taught to guard and keep the sheep together while they were grazing; such an ox, he says, is strictly obedient to the voice of its master, and flies round the pasture ground to bring back within proper limits those of the flock that are straying off! No stranger is allowed to come within range of the pasture ground; the ox drives off the intruder and gives the robber a rude reception. The Hottentot oxen, he continues, are even taught to combat in a body, like a regiment of elephants, against the enemies of the nation. This statement, at least, is confirmed by other observers, but one cannot resist doubting if oxen were ever really used as sheep-dogs. Nowadays, at any rate, they are generally employed for the far more prosaic task of drawing wagons, and have been almost entirely superseded by the horse for riding.[3]

The goats and the sheep, like the calves, are herded by day in the veld, and kept at night in the kraal. Single goats or small flocks need no care, and easily accustom themselves to returning of their own accord at night. Bigger flocks are put under the care of a herd-boy, who guards them from danger and theft, and sees to it that they do not spread too widely over the veld. He also has to collect them during the midday heat under some trees or a rock, where they may rest in the shade. The lambs while still small remain continuously in a special kraal, and are allowed to go to their mothers only before the

[1] Op. cit., 262.
[2] Quoted in Godée-Molsbergen, *Reizen in de Kaap*, ii, 9.
[3] Schultze, op. cit., 253–4; Hoernlé, "South-West Africa," 24; Kolb, op. cit., 82–3; cf. Barros, *Da Asia*, quoted in Colvin, *Romance of S. Africa*, 20; Fritsch, *Eingeborenen Süd-Afrika's*, 323; Sparrman, *Voyage to the Cape of Good Hope*, i, 237–8.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

231 description can be relied upon. The annual rain ceremony of the Naman, as we shall see, offers certain points of resemblance to it; but as there are also very considerable differences of detail the two ceremonies cannot be connected, unless we assume that the greater part of Kolb's description is either erroneous or, a criticism sometimes but not always justifiably advanced against him, fictitious.

In addition to cattle and sheep the Hottentots have from the earliest historical times also kept dogs. These are described by Schinz as of medium size, with short hair, long snouts, and drooping ears, and apparently allied in race to the Pariah dogs of the Near East. They are useful about the house and protect the cattle from wild beasts. They are easily familiarized with the herds by means of milk. They are also employed in the chase, especially against the jackal and hyena. They do not seem to be specially valued, however, and are never cared for properly.[1]

[177 492] From the Europeans the Hottentots have acquired the horse, which has now almost wholly superseded the ox for riding purposes. Fairly early in their old wars and raiding expeditions the horse already played an important rôle, and nowadays it is still largely used in hunting. Many of the horses, like the oxen, are allowed to range freely in the veld, where they generally keep to some favourite pasture ground. The fountain at the encampment is usually, however, the only place where they can drink for many miles round, and if wanted at any time they are easily caught when coming every other day or so for water. Or, should they not come to the fountain, as sometimes happens after rains have fallen and they can drink in the veld, their resort is generally known, and one man mounted can drive the troop home to the encampment. Mares in foal are carefully guarded, and are usually kept at night in the kraal, as a protection against the leopard and other wild beasts.[2]

Hunting and Fishing

Weapons and Methods

262 As the Hottentots rely upon their herds mainly for milk, cattle are seldom slaughtered for food, save on festive and ceremonial occasions, although all that die a natural death are eaten. The greater part of their meat supply the people obtain by hunting and

[1] Schinz, *Deutsch-Südwest-Afrika*, 90; Schultze, op. cit., 268.
[2] Schultze, op. cit., 267; Ridsdale, op. cit., 84.

Baskets
are made from suitably flexible roots and twigs. To-day [295]
they still accomplish great feats in the preparation of skins of 281
animals for domestic purposes. Hides are dressed according to a method inherited from their ancestors, the pieces of skin being put together in dainty and many-coloured patterns, which are sewn together with sinews of the animals.

In this way some form of home-industry has been developed in many a family, and as these skins are bought by Europeans [439] they contribute towards its maintenance.

From their early youth the daughters help their mothers 593 in domestic duties, and without any special training, adapt 868 themselves to all sorts of labour, implicit in the management of a Nama household.

4. The main task is to attend to the cattle farming. As 231 nomads in earlier times they lived chiefly on the milk and meat of their cattle and there were rich people among them too; for old documents tell of a certain cattle-owner who [556] possessed as many as 4,000 cattle and 3,000 sheep. Even up to the present day each family tries to rear some goats, sheep and, if possible, some cows too. All do not succeed, of course, in becoming well-to-do, whereas others own large herds. The Nama is not so keen on rearing cattle as on rearing sheep and goats. There is a simple reason for this. 231 A Herero of the old type is satisfied with curds and whey and 262 only enjoys meat if he has had luck while hunting or when an animal belonging to his herd has met with an accident on the pastures; but the Nama is not so simple in his needs; he wants to eat meat. As in a hot country, like South West, meat putrefies very soon, it is more effective for a family to slaughter a sheep or a goat so as to provide just enough meat for a day's need. White settlers also keep a flock of goats in order to satisfy their daily desire for meat, for cattle are not only too valuable but yield too much meat at a time.

In spite of this they always had rather small herds of 231 cattle in earlier days, principally in order to have riding 492 oxen and pack-oxen, as without these a nomadic life would have been almost out of the question because not only the men but the women rode on oxen during their long migrations; besides the poles and matting for the construction of their huts as well as their furniture had to be conveyed by means of pack-oxen. The Nama also possessed horses and used them for riding purposes. Fairly early and in their old wars and pillaging expeditions horses played a great part. The dog, however useful as watching over the house and assistant in the hunt, is never cared for properly.

5. The Nama has always considered himself to be a master 461 and he has always deemed labour beneath his dignity. His 357 weak limbs and delicate physique disqualify him for hard work so that wherever possible they employ herdsmen and domestic servants, and Bushmen, Bergdama and even Herero

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

SUBSISTENCE.

The Goringhaikonas or Watermen close to the Cape do not have cattle like the rest, and accordingly live by catching fish, which through poverty they trade to our countrymen for bread and tobacco. Most of the others do not know how to fish, nor have they any vessels to use on the sea. Similarly all their journeys by land take place on foot when they wish to change their camp or visit their friends. Instead of horses they have big oxen, on which they transport their shelters and goods from one place to another. They lead and guide the oxen by means of a small stick passed through the nose like a bridle.[74])

The Kochoquas or Saldanhars all maintain themselves by animal husbandry. They have over a hundred thousand horned cattle, all fine beasts, and about as many sheep again, which instead of wool have longish coloured hair. The Little and Great Karichuriquas and Hosaas, like their neighbours the Kochoquas, live on an abundance of fine cattle. This is their one hope and trust, for all these people have nothing else than their cattle on which to live in the dry summer time; but in the winter, which as already mentioned is also the rainy season, certain little roots, their usual food, grow in the ground. None of all the Hottentots cultivate the soil, save only the Heusaquas, who support themselves by planting the root *dacha*.[1/1]

Many of the Hottentots, especially the Goringhaiquas or Capemen, hunt as a means of livelihood. Hunting among them is conducted as follows: whenever at night they hear any wild animal, be it elephant, eland, rhinoceros, leopard, buck or horse, then all the able-bodied men rush out, shouting or clamouring loudly, so that the animal retreats out of fear. But if any beast of prey appears in the daytime, then all who can bear arms, even as many as two or three hundred, each armed with a couple of assegais, rush out shouting and screaming violently, and proceed to surround the animal. They keep this up until it attempts to flee back out of the undergrowth, when everyone must

---

you should, upon one pretence or another, decline supplying it." (Moodie, *Record*, 201.)

[74]) Even within quite recent times young oxen were trained by the Hottentots to carry burdens or to be ridden. The pack-oxen were used for carrying the mats and poles of the huts, together with a few household utensils, bound on securely with riems. The riding-oxen were generally guided by a bridle of raw hide, attached to a piece of wood or leather passed through the cartilage of the nose and serving as a bit (Schapera, *op. cit.*, 207).

[1/1 The author is mistaken; see note 53, p. 40, col. 116. — Ed.]

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

They commonly wear ornaments on their head, or else, as we do with poodles, they shave their hair into full moons, crescent moons, or stars. On their foreheads they wear corals, serrated shells, bronze coins, and knotted hairs of cows and other animals, etc. Almost all, except the very poor, wear necklaces of coral, glass, or bronze beads. These they acquire from the Noble Company in exchange for prime cattle. On their elbows as a rule they wear ivory bracelets, on their wrists copper ones.

CHAP. XII.

Buildings.

Apart from their huts they have no houses, nor shelter, nor dwelling-place, for they are always engaged in pasturing their herds and flocks, and are accustomed to wander through uncultivated wildernesses. Their little cabins have but one opening, and their roof and gable and walls consist of the leaves and stalks of the African gladiolus, the bulbs of which they eat instead of bread (our countrymen call it Hottentot's bread). They are so closely built that they protect the dwellers from rain and other inclemencies of the weather. Poles, gutters, and shingles are made from small branches of trees. The porch is arched and winding. Each husband digs out a hollow on the floor, in which, as on a bed, he spreads a sheep-skin; he then wraps himself up in another sheep-skin so coslly that neither head, nor foot, nor hand can be seen, assuming the posture naturally taken by the child in the womb. The wife sleeps higher up on the edge of the man's hollow bed. This little cabin holds fifteen, sometimes more, lodgers. They place the huts on hill or plain, or among trees on the banks of rivers, and lay them out in a circle at a distance of five or six paces from one another. In this way they protect the cattle, which are enclosed within these bounds, from the attack rather of wild beasts than of an enemy. But when the chiefs give the signal to move to a new place, they warn their subjects by kindling huge fires. Then the women alone collect all the stock, and all the gear which at other times is cast into leathern bags and carried on their own shoulders, and place them together with the hut on pack-oxen, while the men drive away the forces of the enemy.

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot

The chief riches of the natives in our parts are arms and cattle. They have no fixed abodes, but move from place to place carrying their homes with them on their wanderings. Their oxen, travelling at a very rapid pace, carry all their burdens, even men and pack-saddles, on their backs. Where meadows and pastures invite the flocks and herds, there they scatter themselves with their little huts, living the life of wandering friars. Till even shadows fall they pasture their flocks; at night they enclose them, as I said above; then to the clapping of hands and stamping of feet, with wanton gestures they ply the dance beneath the presiding moon far into the stilly hours of night.

When changing their terrain they abandon those enfeebled by sickness or age. The man to be left is shut up in a hut with a supply of provisions, water, and fire to furnish forth his funeral feast, but destitute of every other aid. This singular cruelty is practised by the natives near us, who are the most barbarous of their race. They regard neither sex nor kinship in thus rejecting all obligations to maintain the sick and old.[72])

The women make the huts, and in this wise. Numerous rods and poles are fixed in the earth and bent over in the shape of an arch, forming a hemispherical, convex, tortoise-shell-like frame. The sides are woven across with pliant withies. The hut is about five feet high, the diameter does not exceed twelve feet, and there is a little door three feet high looking to the East. The huts are covered with skilfully woven mats of rush or reed, or sometimes even with skins to afford protection against the inclemency of the sky and the raging winds. This roof covers the whole household, including the newborn lambs and the cows with their calves. In the centre is an ever-glowing hearth to keep all warm and cook the food, and there for the most part the native women pass their time, discharging their hearts in gossip, and laughing and joking, the best of friends and cronies. Picture to yourself the elegant salon!

The women also make earthenware vessels quite skilfully out of moistened clay. They dig up the clay and carry it home, where it is cut up into portions the size of a walnut. These are placed on a skin and sprinkled with a little water from time to time to prevent them getting too dry, and exposed to the sun for two or three days. They are then kneaded into cylinders, like bottles, each an ell in

---

enough food to support their aged parents. "But sometimes," he adds, "even if there was food enough, and if people, especially women, who had cattle of their own, gave suspicion that they secretly did mischief by practising witchcraft, they were left to die from starvation" (*Tsuni-//Goam*, 88, 74).

11: Maingard Q-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

to better oneself," a meaning confirmed by the older people, *Tabab*, *Matiti*, and others. This meaning is different from *das*, which is simply "to trek, to flee." They used pack-oxen, */haimakuu*, in their migrations and they crossed the Orange River on the trunks (*ba:s*) of the willows, *ǂkhûb*, growing on its banks, as they had no boats.

!Kutsi belongs to the *//are my //ais*, the "left-hand" tribe or the "Links" (i.e., the Afrikaans word for "left" and has nothing to do with "Lynx," the animal, as the word is often wrongly spelt). They originated from two brothers, one going to the right and the other to the left.

According to */kutsi*, the Korana had driven *Mosslekatse* out of the Western Transvaal. He had heard of *Masow*, the great chief of the *kai !kwama*, who lived at *Mamusa*, now Schweizer Reneke, where he and his tribe were destroyed about 1885. Now there are no more Korana at Schweizer Reneke, he said.

(ii) *Tabab*, the father-in-law, */uib*, of *!Kutsi*.

They came from the sea. They followed up the Orange River and crossed it at *Prieshab* and followed (?) the *Birikwa*, i.e., the Batlhaping and the Barolong. There were two tribes, the "Links" (*//are my //ais* and the "Taaibosch" (*kai !kwama*).

There were fights on the Orange River and many *kai !kwama* were killed. The chief of the "Links" was wounded, and the Batlhaping were destroyed. They followed the Vaal River (*/kai !garib*) and the Hart's River (*ǂKaab*) and arrived at Taungs. There was a great battle. The Batlhaping were destroyed. They fled to Kuruman. The Barolong were destroyed. They fled to Setlagole. They fled as far as the Molopo.

The *kai !kwama* settled at Taungs. Together with the "Links," they hunted the wild animals and, in the manner of their ancestors, (*nida geida khaukua*), trapped them in pits (*uragukua*). Then the Korana quarrelled among themselves. One day the big chief of the "Links" was wounded, but the "Taaibosch" were destroyed. The chief of the "Links" took (*u:ka-*) a wife unto himself from among the "Taaibosch." The people trekked, leaving the chief behind. His wounds were tended, and they killed an ox for him by night. They came to fetch him. There was no more fighting, and people were sent to the Vaal River. Then the whole tribe trekked. After all these wars, they settled at Sterkfontein, a farm a few miles to the west of Bloemhof.

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

800 (pot sũ-s, to boil, to cook sãi). Food, especially meat, is
252 always well boiled, and not underdone, as our gourmands prefer it.

325 We must also conclude that the process of melting
196 ore was known to the Khoikhoi before their general
174 separation; for ǂurib is the word for *iron* or any other metal used by all clans and tribes, and is derived from ǂã, to separate (intransitive and transitive), German *ausscheiden*. They also manufactured knives, spears (gõagu), and metal rings both of copper and iron, as ornaments for arms and legs. (Rings ǂganugu, literally meaning the ties, from ǂgai to bind.) From the invention of iron tools, such as knives and axes and spears, it was only a short step to the fabrication (ǂhoe-χoa-ǂna) of wooden vessels in which they could keep their milk and fat.

174 But iron and copper tools were, on account of the difficulty of manufacturing them, as yet too valuable; consequently the stone implements of the more primitive age were not entirely abandoned. That a Stone Age must have existed among the Hottentots is proved by the fact that
413 the priest (ǂgai-aob) up to this day never uses an iron knife, but always a splint of a sharp quartz, when he has to perform the rite of making a boy a man, or if he has to make an operation, or if a sheep or cow is slaughtered as an offering to the deceased or to the Supreme Being.

492 Oxen were broken in for the purpose of carrying and riding (ǂgabi), and men and women both were experts in the art of riding, much unlike the Kafir, who will ride while his wife and children have to trot alongside of him. Van Riebeeke's journal in the Cape Archives of 1658 speaks of *pack-oxen*; and also Vasco da Gama, when he came to Mosselbay, saw * women riding on oxen down to the Bay to see the *new comer* (the ship of da Gama).

302 It speaks well for the refined taste of the ancient Khoikhoi, that they were fond of perfumes (sã-b or buχu),

---

* "Their brides on slow-paced oxen ride behind."—Camoens, *The Lusiad*, Book V.